824 /16 cont./
137
[114] I am going to make a brief list of some trees and plants which I know, without pretending to be a botanist, a subject I have not studied. I shall only say that I have learned it through experience and careful reading; when describing certain plants, I shall also make note of the use made of the bark, root, leaves, and branches of some.

ACACIA BALSAMICA. -- This is the quina-quina, under which name it is known here in Chiriguano country, a tall, straight tree, whose wood is ideal for building because the wood borer does not damage it; it is much used here in the construction of upper roofs, especially for the braches or trusses on which the roof frame is to rest. It is plentiful in Cordillera Province and even in Acero Province.

/17/ ACACIA SAPONARIA. -- This tree is large and its
[342] wood light, perhaps even lighter than cedar, but it is of less
[492] value; it is whitish and much used for making doors and windows,
but the main use to which said wood is put is in saddleries to
[296] make pads for saddles. The seeds are similar to monkey ears
[515] and are good for washing clothes and to keep the skin of the face free of blemishes; here it is known by the name "timboy."

ACACIA AMARILLA /A. moniliformi/. -- It is a medium-sized tree of rather lightweight hardwood, for which reason drawers or wash basins and yokes for oxen are made with it.
[372] It is no good for making fire, because it smells when it burns from which it gets the Chiriguano name "Tatane," fire that smells; the wood is yellow.

ACACIA ASTRINGENTE. -- There are many groves of
[342] trees of this class here and there; it is the most abundant tree,
[281] the wood is good for small joists because the wood borer does not eat it; the bark contains much tannin, and it is the wood most used for tanning hides by both Indians and whites; the latter call it sebil and the former "Curupau."

245 ACHIOTE. BIXA ORELLANA. -- This is cultivated in
137 fields and gardens, grows to a height of two and a half meters,
524 its leaves are dark green; it produces abundant fruit in a sort of pod covered with bristles and filled inside with fiery red seeds, which are what makes the little tree highly valued. They
[302] serve as food coloring, and the Chiriguano paint their faces
[303]
[439]

/190 cont./

292 The Chiriguano, when he is dressed in these skins, considers himself a grandee, and he is one before his companions and the caciques themselves. But from the beginning, even before it is even worn, such clothing gives off a very disagreeable odor, like that of the soles of shoes. Let the reader imagine what it must be like when it has been used for some time. It can easily be understood that the Chiriguano, when [296] wearing the doublet, has nothing else on his body, and that all of the sweat, etc. sticks to it, and it should be noted that the outfit is never washed, which adds to the smell.

[622] [997] /191/ The cacique Nambi of Ivu made his visits to the P.P.C.C. of Santa Rosa Mission to ask for a mission in his town, dressing himself in his old and filthy doublet before making the visit. He embraced the missionaries and talked quite close to them, the result being almost unbearable (1).

1. The outfit is completed by a pair of boots called Timainu, which literally means: companion of the shin bone. These are necessary for hunters so that they will not hurt their legs when they are pursuing wild animals. [224]

The illustration that I put at the beginning of this chapter /see p. 255/ will make the description of the Ambícuai more easily understood. There appear in it a young man and an old man standing, a woman sitting on a chair, and a young girl sitting on the ground. The old man dressed in a doublet is the cacique Güiraesa of Santa Rosa: the woman who is seated on the chair is his wife, the man on his right is his son Yandareca, and the girl is his Christian daughter, named Priaca.

[291] The Chiriguano who does not have a doublet is satisfied with his long poncho or with a blanket wrapped around his body down to his knees, but today it is rare that he cannot dress himself moderately well with some six varas of linen, which at the most will cost him two bolivianos. Today every- [432] [439] thing can be bought in the small retail stores (2).

2. The doublet is used today in some areas to

6: Nordenskiöld--58 E-5 (1908-1909) 1912 SF10 Chiriguano SF10
Chané SF8

Ee
514
Ee
[171]
Ee
296
Ee
128

/205 cont./

The Chané and Chiriguano never relieve themselves close to the huts. I never saw special privies, however, for any Indians, and not for many whites in Bolivia either.

The Chané and Chiriguano are very careful with their clothing. They keep it clean and mend it if necessary. The members of each sex wash and mend their own things. The man here sews quite as well as the woman.

I have spoken here of the everyday life of these Indians. Now I shall describe the most important events in their lives, in their social life, their festivals, their industry, etc., and

Cce
412
531

Fig. 109. Combs for combing the hair, not for fastening in it.

A, from the Chané; B, C, D, from the Chiriguano.

Ee
128

finally proceed to their legends and their religion.

8: Schmidt--77 E-5 (1935) 1938 SF10 Chiriguano SF10
Chane SF8
Izozo

/31 cont./

Ce
Ce
291

is brought over the head so that the slit is in the direction of the middle axis of the human body and the middle of the poncho across the shoulders, one part hanging in front and the other behind. Thus the distance between the lower edge of the poncho and the shoulders of the man who is wearing the poncho corresponds to half the length of the poncho when stretched out. Only in the case of two of the Izozó woolen ponchos is half the length equal to the width. I shall deal with the manufacture and decoration of these ponchos in the chapters on the technique of weaving and art.

Ce
29
[286]
[513]
[126]

The Chané of the Parapití River still often wear mantas woven of wool, which they also use to sleep on or to cover themselves with when they are sleeping (138). I have acquired

138. See Nord. 1, p. 202.

nine of these mantas from the Izozó, four of which had been made from ponchos, the slit in the center of them having been closed by sewing. Among the other four mantas which had been made as mantas from the first, the relationship between the length and the width can vary greatly. There are some nearly square and others three times as long as they are wide. From the Chiriguano in Machareti I obtained only one piece of woven material which corresponds to these mantas, and it was already much mended.

C
291
286
●296

Mantas in the Collection

Ce
Ce
29
126

I. A. 585.	(Chiriguano.)	Of cotton.	Length	1.38 m.	Width	1.27 m.
I. A. 816.	(Izozó)	Of wool.	"	2.20 m.	"	0.60 m.
I. A. 817.	"	"	"	1.80 m.	"	1.20 m.
I. A. 818.	"	"	"	0.68 m.	"	0.60 m.
/32/						
I. A. 824.	"	"	"	1.22 m.	"	1.30 m.
I. A. 826.	"	"	"	1.28 m.	"	0.44 m.
I. A. 827.	"	"	"	1.40 m.	"	0.92 m.
I. A. 828.	"	"	"	1.56 m.	"	1.66 m.
I. A. 829.	"	"	"	1.27 m.	"	1.25 m.
I. A. 831.	"	"	"	1.74 m.	"	1.24 m.

8: Schmidt--197 E-5 (1935) 1938 SF10 Chiriguano SF10
Chane SF8
Izozo

/75 cont./

Net Bags Made by the Toba, from the Collection

C
Ce
415
482
177
[126]

I. A. 572. Bag for carrying burdens. (Found among the Chiriguano) Length 0.70 cm.

I. A. 845. " " " " (Found among the Izozó) Length 57 cm.

I acquired two net bags, one from the Izozó and the other from the Chiriguano, which show differences from the techniques mentioned in the foregoing. The Izozó and the Chiriguano told me that they themselves had not made these bags and that they had obtained them from the Toba.

/76/

Sewing

Ce
294
177
[296]

With the acquisition of European clothes, naturally the sewing of these clothes to make and mend them became general among the Chiriguano and Chané. Modern sewing needles are an article eagerly sought by them today. But undoubtedly these Indians had already known the technique of sewing with a needle with an eye for a long time through their contact with the culture of the ancient Peruvians. Although the native textiles are, in most cases, made in one piece, needlework coming from other cultures is often added to the native technique of these textiles. I mentioned that a large Izozó tipoy is made of two smaller tipoys sewed together. The ponchos of the Chiriguano in Machareti are made of two pieces sewed together. The four edges of the Chiriguano and Izozó ponchos most of the time are turned and sewed to the rest of the fabric. In the making of the bags for carrying burdens, especially the double bags for loading draft horses or burros, sewing is used.

Ce
294

C
Ce
415

Among the cuyas that I obtained from the Chiriguano and Izozó there are several which show breaks mended by sewing. See Figure 25a /see p. 61/. The two diagrams shown in Figure 130 a and b serve to illustrate the way in which this sewing is done, with cotton thread on the two Izozó cuyas I. A. 666 and 667, and with fine wire on the Chiriguano cuya (I. A. 460). The cuya I. A. 667 shows two such repairs done by sewing.